

From Kamikaze to Jihadist: What Are Its Causes?

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Abstract

From Kamikaze to Suicide Bomber, to Islamist, to Jihadist and others all are known by deferent names but the use of suicide bombing as the prime tactical weapon in pursuing their political goals is crucial. Since 1983 when the first suicide attack took place until today the number of suicide attacks has been increasing annually. Planning is very crucial in any terrorist acts weather long or short term but planning must be there. So they are not doing it alone there must be organization or institution for preparation. So what forces them to become suicide bombers? Many analysts believe that death of those who commit the suicide bombing acts and following reprisals do not stop them and "more people are, willing to become suicide bombers now than in the past."(2) The purpose can be different but the goal is. One i.e. to kill ostensibly to get rid of injustices, Muslim world, jihad speaks of individual dignity and communal power. It is suggested that heterogeneous factors identified as *personal causes* of suicidal terrorism. The various *ideological reasons* assumed to justify it (e.g. liberation from foreign occupation, defense of one's nation or religion), and the *social pressures* brought upon candidates for suicidal terrorism.

I. INTRODUCTION

Who are these human bombs, and why do they willing to die in order to kill? Many observers turn to Islam for an explanation. They cite the preponderance of Muslim bombers, indoctrination by extremist institutions, and the language used in jihad statement. But these arguments fall short. At present, bombers are primarily Muslim, but this was not always so. Nor does indoctrination play a strong role in growing today's self selected global jihad networks. Rather, militants and bombers are propelled by social ties. And even when jihadis use the Qur'an and Sunna to frame their struggle, their justifications for violence are primarily secular and grievance-based (Nichole, May 7, 2006)

Among the reasons were past exploitation, present oppression, poor living conditions, limited economic opportunities, lack of education, political alienation, social marginalization, cultural isolation, tight social restrictions typical of traditional Muslim communities or loose social involvement observed in new homes of Muslim immigrants in European countries, etc. They do not exhibit signs of sociopathy or depression, nor do they appear to have suffered more than their respective populations.

Sageman's (2004) work on terrorist networks emphasized the *quest for emotional and social support* by Muslims of European Diasporas who feel rejected by, and alienated from the local societies. Surprisingly, many of the suicide bombers are volunteers, rather than recruits. There is, in short, no individual-level profile for a suicide bomber. Human bombs are a product of structural, social, and individual interactions.

The Palestinian suicide bombers have been compared to the Japanese Kamikaze pilots who purposely flew their bomb-laden planes into American war ships at sea during World War II. The Japanese knew they were in danger of losing the war, and they wanted to reverse the trend. So they arrived at a strategy which would inflict maximum American damage for minimum Japanese damage. The Kamikaze strategy was very successful. For each Japanese killed, 10 Americans were killed and many ships were sunk or badly damaged. Unfortunately for the Japanese, the Kamikaze strategy was not successful enough. The US had the Atomic-bomb. But the Kamikaze pilots' purpose was not to commit suicide. Their deaths were the necessary by product of a heroic attempt to defeat a military enemy, an enemy who threatened the life of the Emperor, their God. Of course, the Kamikaze pilots thought they'd go to Heaven, too, but that seems to be a common denominator for all who fight in the Good War (Carol, 2014). Kamikaze suicide attacks have been a prominent tactic in insurgent movements. The analysts believed that bombers and their masterminds were irrational, if not crazy, or had given up on life because of desperate circumstances such as poverty, depression, or social failure. But for our purposes the most interesting is not Kamikaze motivation, which was clearly nationalist and needed no religious justification. We need to consider later reflections since these reflections demonstrate how perceptions of death and attitudes toward suicide are deeply rooted in Japanese culture.

The reason for suicide bombers we can only guess and never pinpoint exactly. Some are saying the main reasons of the for suicide bombers are :- The failures of the war on terror in the Iraqi and the U.S.A - European strategy of the imported democracy. Another possible reason could be the failure of the peace process in the Israeli-Arabic conflict. The failure of the peace process between Palestinian and Israeli. No relation between Arabs and Israel. It is only Egypt state that signed a peace accord with Israel. At the same time Cairo during Mubarak regime Israel enjoyed a solid alliance with the United States in addition to the high influence on Palestinian parties. Thanks to Mubarak, Egypt became a strategic ally of Israel, as well as Israel's primary supplier of energy. Egypt has also ensured Israel's stability and security. But the Egyptian themselves have always refused the Camp David peace agreement, and since the fall of President Hosni Mubarak, "calls have grown in Egypt for ending the 1979 peace treaty with Israel" (Guardian, 2011).

II. WHY SUICIDE BOMBERS IS ASSOCIATED WITH MARTYRDOM

The notion that terror is bound to religious extremism has almost become an implicit assumption. This is easy to understand. If bombers were once "normal" people, then religious indoctrination could explain their fanatical behavior (Nicole, May 7, 2006). It would be difficult to deny that Islamic inspiration is at work in the motivation and mobilization of rising terror. But inspiration is not causation and a growing body of data suggests that Islamic indoctrination and belief are not the answer but a means. Hassan (2001) concluded that Hamas terrorists' main motivation concerned entering "Paradise...being in the presence of Allah... meeting the prophet Muhammad" and reaping the rewards of participating in a Holy war. Ideology's motivating power resides in its identifying a discrepancy from an ideal state and offering a means of removing the discrepancy through action. A terrorism justifying ideology identifies a culprit (i.e. the West and Israel) presumed responsible for the discrepancy and portrays violence against that culprit (e.g., jihad) as an effective means for moving toward the ideal state. That's why sometimes you hear that they want "sharia law" or something to do with religious govern because only then justice will prevail.

In the 'Arab world', the politics is between the 'legitimacy and consent' A lot of governments in the region have a pretty low level of legitimacy, but moderate level of consent. In other words is to say that, many people for years received just enough from repressive states to keep them from taking active steps to bring down their government (Bowen, 4). However one cannot escape the fact that there was a real political and military alliance of the Washington along with NATO with the repressive autocratic regime in Arab countries, sometimes are the causes of suicide bombing, to show the level of despair.

E.g. Tunisia was much smaller than Egypt, but both countries had fierce and vindictive police states and the presidents who were useful to Europe and America that Western leaders were prepared to forget their rhetoric about human rights, justice and democracy and turn a blind eye to corruption, stagnations and brutality. Condoleezza Rice, the then US, Secretary of state, once said, for sixty years my country, the United States, pursued stability at the expense of democracy in the region, here in the Middle East, and we achieved neither.... Throughout the Middle East the fear of free choice can no longer justify the denial of liberty. It is time to abandon the excuses that are made to avoid the hard work of democracy (Bowen, 16). Leaders in Arab World has lost touch with reality and ceased to take into account the sentiment of the population. So far only a little has been done. So human grievances turn people to martyrdom

"Mankind's common instinct for reality has always held the world to be essentially a theatre for heroism. In heroism, we feel, life's supreme mystery is hidden. We tolerate no one who has no capacity whatever for it in any direction. On the other hand, no matter what a man's frailties otherwise may be, if he be willing to risk death, and still more if he suffer it heroically, in the service he has chosen, the fact consecrates him forever" (William James, 1969, p. 330)

In the jihadist ideology at least *Shahadat* (martyrdom) does not signify an end of individual existence, but rather immortality in highly pleasurable circumstances. For male shaheed it entails the promise of paradise, that allure of wedding numerous (seventy two) virgins of incomparable beauty (Hafez, 2006). Paradise is also promised to female shaheeds. It is believed to entail removal of the severe restrictions on their sexual relations, the possibility of having liaisons with past Muslim heroes, becoming one of the seventy two virgins, bestowal of great beauty irrespective of one's worldly physical appearance, the opportunity to meet Allah and the prophet Muhammad, and liberation from the grave's pains for 70 members of one's family (Berko & Erez, 2006)

Here are several arguments commonly offered in support of the religious terror (suggestion) According to practically all sources and all authoritative interpreters, there is only one sentence in Koran which can be interpreted as banning suicide, but in fact it is not quite clear what it exactly forbids when it states "do not kill themselves" and many read it as "do not kill each other"(Koran, Verse 4:29). There is a forbidding suicide statement by Prophet: "whoever commits suicide with a piece of iron, he will be punished with the same piece of iron in the Hell."(Hadith Bukhari: 2:445) But Islamic spiritual authorities inspire Moslem believers to commit jihad, viz., a self-sacrificial struggle for the success of the Islamic cause which can be fulfilled in four ways:

- (a) With faith in his heart;
- (b) By preaching or proselytizing with his tongue;
- (c) By good deeds with his hands; and
- (d) By confronting unbelievers or enemies with the sword.

To justify what Moslems martyr themselves i.e. sacrifice themselves and not killing themselves. According to Bernard Lewis, the majority of classical theologians and jurists interpret this military Jihad is central to the Muslim perception of a world divided between dar al-Islam (abode of Islam) and dar al-harb (abode of war)(Lewis, 1988) Jihad is needed to perfect the first and to extend the second. The aim of jihad is clear to establish God's rule on earth by compelling non-Muslims to embrace Islam. In Islamic practice one who is killed in Jihad becomes a martyr who is entitled to have a special place in Paradise and even be rewarded with virgins. Jihad received a special treatment in the Hadith which further develops its content in the direction of military actions, viz., against unbelievers.

The Assassin radical sect's founder, Hasan al-Sabbah, promised its members paradise if they died in the course of their mission (Lewis, 2003). All peaceful interpretations of Jihad are found in the earlier verses of the Koran when Mohammed and his followers were a small group ready to make compromises. Once Mohammed's followers became stronger, they advocated violent Jihad more actively and these verses became more authentic, according to the principle of abrogation, viz., that the Koran's later verses are more authoritative than the earlier ones (Bukay, 2007). Thus aggression and fighting were initially forbidden; later it became permissible (Koran 2:19) and subsequently obligatory (Koran 9:5).

The most influential Islamist ideologues, Abu Mawdudi, Sayyid Qutb, and Hasan al-Banna, members of Islamic Brotherhood, put Jihad at the center of their teachings too. The most recent Palestinian Jihadist, Abdullah Yusuf Azzam (1941-1989), claimed that "violent revolution through Jihad against both secular governments in majority of Muslim states and against the West is necessary and that Jihadists and terrorists themselves are invincible"(Bukay, 2006). Ayman al-Zawahini, who pronounced Jihad against both an internal enemy (Arab infidel regimes) and external enemies in areas which are not, controlled by Moslems on the basis that "Islamic law states that the Islamic faith is more important than life, honor, and property." Such slogans as "Europe is the cancer, Islam is the answer" and "Islam will dominate the world" are to become a reality through suicide bombing which is a "legitimate technique" to carry out these intentions. HAMAS in its 1987 charter adopted the suicide bombing ideology and practice against Israel. Two of the highest authorities in Islam law, Sheikh Sa'id al-Tantawi, head of Cairo's Al-Azhar University, and Sheikh Muhammad bin Abdallah al Sabil, a member of the Saudi Council of Islamist Clerics, decried suicide attacks on the basis that Islamic law forbids killing civilians, suicide, and protects Jews and Christians as the people of the Book. The most radical Jihadist mind belongs to Sheikh Yusuf al-Qaradawi who with the Koran in hand justifies suicide bombing, acts of terrorism, and the murder of civilians, making Jihad for the sake of God totally legitimate.

Al -Zawahir as leader of Al Qaeda after Osama bin Laden, (Al-Qaeda which seeks worldly dominance) as leading theoretician of suicide terrorism by rhetorically blurring the line between suicide and martyrdom, differentiate the two i.e. suicide and martyrdom like, ending one's life out of depression and despair is suicide but ending one's life "to service of Islam is a martyrdom (Raymond Ibrahim, 2007 p. 157). Only the eternal reward has motivated people en masses to kill themselves in order to kill others.

Muslims perpetrate most of today's terror, so most terrors were motivated by Islam. At present, 31 of 35 organizations perpetrating suicide terror are Muslim. But five years ago, a majority of attacks were carried out by

secular rather than religious organizations. When we think of suicide bombers, we think of extremism. But the cases above locate the bomber as one popularly supported element in a coherent campaign of resistance against a perceived occupier, and such was true for 95 percent of the bombings prior to 2003. Suicide bombers always their argument had been , because they regard Israel as evil, they not only have a right but duty to fight it, if necessary, in ways that are otherwise evil.

Indoctrination: madrassas, mosques and terror cells manufacture suicide bombers. Indoctrination suggests brainwashing. In popular parlance it can happen emotionally, when intense bonds are forged in a cell-like setting, or ideologically, where students are exposed to one rigid view of the world. Bombers would:- i) Spend significant time "training" with terror organizations; ii) Exhibit organizational allegiance, and iii) Probably share political views with their mentoring Institutions; and iv) Come disproportionately from extremist madrasas or mosques. Above all, we would expect to locate the genesis of the twenty-first century surge in martyrdom in such institutions. But this is not what we find. (Nicole, 2006).

Terrorists justify violence with the language of Islam. We know that suicide bombing and jihad are statistically unlikely where there are civil liberties and constructive political channels for action. That's why, even in democratic countries opportunity is a matter of perception. Thus wrote Mohammad Khan before he became the leader of the London bombers, "Our words have no impact upon you. Therefore I'm going to talk to you in language that you will understand, then he committed suicide in underground tube in London in 7 July 2013. Religious beliefs do not simply mold individuals. They exist as "sets of ideas that 'are there,' as if on the shelves of a supermarket waiting for someone to pick them and make them their own."

Terrorists consciously and rationally perfect their weapons and came up with an idea of human bomb which has been successful in obtaining demands from governments committing what they perceive as injustice towards them. Violence is used for the formation of social order and touches practically all the aspects of human life which are tightly interwoven at the initial stages of human civilization; at the more advanced stages, it becomes a prerogative of religious or political elites and is used as a means to maintain or defend a particular social order and values. Talal Asad, in his book *On Suicide Bombing*, states that both isolated suicide bombers and well-organized modern states turn to violence to secure the wellbeing of their actual or potential communities. Colonel Nadeem of Pakistan once said, "the bomber, age between 17 and 19 years old who are trained as suicide bombers are injected with drugs to create an elated sense of the self. Once the effect of the drug wears off, the bombers are incapable of detonating themselves". The general perception of a suicide bomber is someone indoctrinated with religious fervor. However, authorities have always claimed that much more than simple indoctrination is required to carry out suicide attacks (Firdous, 2010).

"The data show that there is little connection between suicide terrorism and Islamic fundamentalism, or any one of the world's religions. The bottom line, then, is that suicide terrorism is mainly a response to foreign occupation. Isolated instances in other circumstances do occur (Pape, 2005). However, modern suicide terrorism is best understood as an extreme strategy for national liberation against democracies with troops that pose an imminent threat to control the territory the terrorists view as their homeland" (www.socialist.org)

The most comprehensive idea has been offered by Pape who emphasizes the fact that religious fanaticism is not the foundation for suicide terrorist practices, suicide bombing is an international coercive strategy aimed at pressuring a superior political power to make political or land concessions (*ibid*).

According to The Economist: "The Koran is unequivocal about suicide bombers: as a mark of despair in Allah, it earns eternal damnation. On the other hand, martyrdom death in jihad, incurred in Allah's name earns eternal bliss: "Think not of those who are slain in Allah's way as dead. No, they live, finding their sustenance in the presence of the Lord." The Koranic outline of the martyr's rewards in paradise is elaborated in the hadith (prophetic sayings and anecdotes) and has been embellished by generations of scholars. (The Economist, January 8, 2004)

The rational for suicide attacks is that they help the weak fight the strong. Those who use the methods do not have sophisticated tanks, missiles Apache helicopter gunships and F-16s and cannot compete with them while the Israelis and Americans and targets of such attacks use their military superiority to bully the Palestinians and Muslims and other victims. Thus suicide bombing is one of the only ways that perceived victims such as the Palestinians can fight back and have some success against their enemy.

Hoffman wrote in *The Atlantic Monthly*: "The fundamental characteristics of suicide bombing, and its strong attraction for the terrorist organizations behind it, are universal: Suicide bombings are inexpensive and effective. They are less complicated and compromising than other kinds of terrorist operations. They guarantee media coverage. The suicide terrorist is the ultimate smart bomb. Perhaps most important, coldly efficient bombings tear at the fabric of trust that holds societies together. All these reasons doubtless account for the spread of suicide terrorism from the Middle East to Sri Lanka and Turkey, Argentina, Russia and Algeria and to the United States (*The Atlantic Monthly*, June 2003)". Terrorism is meant to produce psychological effects that reach far beyond the immediate victims of the attack. The Scuds of Saddam [in 1991] never caused as much psychological damage as the suicide bombers have," says Ami Pedahzur, a professor of political science at Haifa University and an expert on political extremism and violence. As the French philosopher Gaston Bouthoul argued three decades ago in a theoretical treatise on the subject, the "anonymous, unidentifiable threat creates huge anxiety, and the terrorist tries to spread fear by contagion, to immobilize and subjugate those living under this threat. The strategy of suicide terrorists is to make people paranoid and xenophobic, fearful of venturing beyond their homes even to a convenience store. Terrorists hope to compel the enemy society's acquiescence, if not outright surrender, to their demands" [Ibid].

Terrorists have some reasons to believe that such onslaughts work. Chief among those is the withdrawal of French and American forces from Lebanon (1981) after Hezbollah's atrocities. After Lebanon attack "We couldn't stay there and run the risk of another suicide attack on the marines," wrote Ronald Reagan, then America's president, in his memoirs. Other apparent concessions to suicide campaigns, such as temporary Israeli withdrawals from Palestinian territory in the mid-1990s, have been more ambiguous; but terrorists tend to interpret history in a way that burnishes their own efforts.

For their part, the kamikaze pilots helped to convince America that Japan would fight to the last soldier. This conviction was partly why atomic bombs were dropped on Hiroshima and Nagasaki (*The Economist*, January 8, 2004).

III. THE US-ISRAEL RELATIONS

Israel–United States relations are a very important factor in the United States government's overall policy in the Middle East, and Congress has placed considerable importance on the maintenance of a close and supportive relationship. The main expression of Congressional support for Israel has been foreign aid. By contrast, support for Israel in United States remains strong. That support is overwhelming in political circles. Palestinian suffering remains nearly a taboo in Congress (Cohen, 2014)

The authoritarian regimes which surround Israel in Middle East are not democracies only Israel is. United State allows them to be so. However, the fact is, the United States' main interest in the Persian Gulf is not micromanaging the domestic politics of states but to seeking something of value. The threat of terrorist attacks against the U.S. and its allies will flourish as long as occupation in Israel, support for regime like Saudi Arabia and the like continues. But focusing on American targets of terrorism ignores the far more deadly and terrifying violence committed by the U.S. government. The same is true for Palestinians, suffering under the occupation of Washington's best ally in the Middle East. Acts of terrorism against innocent civilians are counterproductive to any genuine struggle for liberation that seeks to attract enough forces to win. It gives the oppressors a justification for escalating their crackdown. But at the same time, suicide attacks by Palestinians or any Arabs aren't the acts of "monsters" but the predictable outcome of the daily violence and humiliation of occupation. They are the response of an oppressed and outgunned people combating the most deadly weapons the world has ever known. In his book the military historian Robert Pape argues a simple point the root cause of suicide terrorism is Israel occupation, not Islam (www.socialist.org).

The tactic of suicide bombing emerged in Israel in the mid 1990s and was a major security problem in the late 1990s and early 2000. The numbers peaked after the start of the second intifada, in September of 2000. Between then and the middle of 2003 suicide bombers were responsible for almost half of the approximately 750 deaths in terrorist attack (Hoffman, 2003) "This perceived weakness of an ostensibly powerful society," Hoffman wrote, "has given rise to what is known in the Middle East as the "spider-web theory," which originated within Hezbollah, the Lebanese Shia organization, following a struggle that ultimately compelled the Israel Defense Forces to withdraw from southern Lebanon in May of 2000. The term is said to have been coined by Hezbollah's secretary general, Sheikh Hassan Nasrallah, who described Israel as a still formidable military power whose civil society had become materialistic and lazy, its citizens self-satisfied, comfortable, and pampered to the point

where they had gone soft. IDF Chief of Staff Moshe "Boogie" Ya'alon paraphrased Nasrallah for the Israeli public in an interview published in the newspaper Ha'aretz last August. "The Israeli army is strong, Israel has technological superiority and is said to have strategic capabilities, but its citizens are unwilling any longer to sacrifice lives in order to defend their national interests and national goals. Therefore, Israel is a spider-web society: it looks strong from the outside, but touch it and it will fall apart." Al Qaeda, of course, has made a similar assessment of America's vulnerability.

Nowadays suicide terrorism has become so commonplace that it is easy to overlook how relatively new and suddenly popular the phenomenon is. Between the end of World War II and the Iranian revolution, there were no suicide attacks in the world. Yet only months after Ayatollah Ruhollah Khomeini solidified power and formed the Pasdaran and Basij, suicide attacks began to appear in conflicts involving Shiites (Lebanon, the Iran-Iraq war) and then took root among Palestinian Sunni group (Ragg-Kirkby, 2002). It eventually became the preferred tactic of Islamist terror organizations. Khomeini selected specific passages from the Qur'an and hadith (canonical collections of Muhammad's alleged sayings and actions) to craft his suicidal version of radical Islam. His two-part rhetorical plan necessitated convincing Muslims that suicide is not suicide and that death is not death. Capitalizing on, or perhaps fabricating the case of Hossein Fahmideh, a 13-year-old boy who on October 30, 1980, allegedly crawled beneath an Iraqi tank and exploded a grenade, Khomeini built a culture of martyrdom. Thousands of children were conscripted for his new invention the "human wave attack" and spread the tactic of suicide bombing. (Islamic Republic Document Center, Oct. 30, 1980).

The tactic spread quickly to Lebanon where the Iraqi embassy was struck on December 15, 1981, in what is generally considered the first documented suicide attack of the modern era.

IV. CONCLUSION

As a conclusion we know that what happen recently in Paris, in Mali and Tunisia and all over the World, all are happening in the same spirit so long as the cause of terrorism are the same and existing we could witness attacks of this nature. If they decide to gate rid of the causes we shall see the organizations like Al-Qaeda, ISIL, Hezbollah and the like, will vanish and will bid farewell to terrorism. Terrorism exists in the world because there are reasons are for it to exist. However, modern suicide terrorism is best understood as an extreme strategy for national liberation against democracies with troops that pose an imminent threat to control the territory the terrorists view as their homeland. The term used "democracies" to refer to the occupying countries that are the typical target of terrorism like Israel, where Palestinians don't have the right to travel freely in their own country. They hate "democracy" for the things which democracy does to them.

But this shouldn't be taken as justification for terrorism, but only through education and open dialogue can make a situation a little better. In order for the suicide bombers to end the Western democracies should look the answers into their foreign policies. What the ISIL is doing is just perpetrating the action of al-Qaeda, Al-Shabab and the like.

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